

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

EPHRAIM MAXHAM, PRINTER.

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TERMS OF THE TELEGRAPH.

The VERMONT TELEGRAPH is published weekly at \$2 a year, payable within four months, or \$2.50 at the end of the year.

To subscribers out of the State, residing more than 100 miles from this office, the paper will be sent for \$1.75.

To companies, at whatever distance, who receive 12 or more copies in one bundle, and pay in advance, \$1.50 each.

Agents, who procure and pay for six subscribers, are entitled to the seventh copy gratis.

In making communications of new subscribers and remittances, the Agents will be particular in giving the names and residences of subscribers, and the amount to be credited to each.

All Baptist ministers, in good standing in the churches throughout the United States, are authorized to act as agents for this paper.

All communications must be post paid, except such as add to our list of subscribers one or more names.

Papers will not be discontinued until all arrears are paid, except at the discretion of the publisher.

PROSPECTUS OF THE JEWISH INTELLIGENCER.

By the Rev. Joseph Samuel C. F. Frey, Brooklyn, New-York.

CONTENTS.

I. History of the Jews, particularly since their present dispersion.

II. Origin, Dispersion, and future Restoration of the Ten Tribes.

III. Jewish Antiquities.

IV. Modern Judaism.

V. History of the Origin and Progress of Christian Efforts to promote the Conversion of the Jews, since the commencement of the present century.

VI. Correspondence with Missionaries amongst the Jews.

VII. Narratives of converted Jews, including a History of the Editor's Conversion from Judaism to Christianity.

CONDITIONS.

1. The work will be published in monthly numbers, to be printed on good paper with a clear type; each number to contain three sheets, with a cover, so as to make annually a handsome volume of 600 pages octavo.

2. Price \$1.50, to be paid on the delivery of the first number.

3. The first number may be expected in August next.

4. No subscription will be received for less than a volume.

5. The names of Subscribers, and their post-office address, to be forwarded to the Editor, before the first of June next.

6. Any person procuring seven Subscribers and becoming responsible for the same, shall receive the eighth copy gratis.

7. Clergymen and Editors of religious papers procuring three Subscribers, and becoming responsible, shall receive the fourth copy gratis. To Booksellers and Post-Masters an allowance will be made of 33 1-3 per cent.

8. We, the undersigned, as a Committee, engage to see the first volume of the above mentioned work shall either be published, even in case of the death of the Editor, (most of the materials being prepared,) or the money returned to the Subscriber.

Signed, ARCHIBALD MACLAY, SPENCER H. CONE, JONATHAN GOING, DUNCAN DUNBAR,

New-York, Dec. 5th, 1835.

RECOMMENDATIONS FROM BAPTIST MINISTERS.

We, the undersigned, highly approve of the periodical work proposed in the above Prospectus. There are no subjects more intensely interesting to the student of the Bible than those connected with the History, Manners and Customs, both ancient and modern, of that once happy and distinguished race, the descendants of Israel.

The History of the Jews, from the time of their final dispersion, and their present situation, scattered among all people, "where" with but one happy exception, "they find no case, neither does the sole of their foot rest," affords the student of prophecy one of the most powerful evidences of the divine inspiration of the sacred Scriptures, while a knowledge of the antiquities of the Jews, and perhaps also of their modern customs and opinions, is absolutely essential to the understanding of many important passages of the Bible. Besides these considerations, a knowledge of the efforts which have been made, in various parts of the world, for the evangelization of the Jews, and of the success with which these efforts have been crowned, is necessary to encourage the Christian Church in their exertions to spread the Gospel throughout the world, and to increase their confident expectations of the speedy approach of that happy period, when the glory of the Lord shall be revealed, and all flesh shall see it together; when the Jews shall be gathered into the Gospel fold, with the fullness of the Gentiles, and they shall seek the Lord, and David their King, in the latter days.

There is no individual, perhaps, who is better qualified to give information on these subjects than our beloved brother FREY.

For these reasons we have great pleasure in recommending this work to the patronage of the whole Christian community, without distinction of sect or parties, convinced that the proposed work will prove a powerful and useful auxiliary to the Minister, the Sabbath School Teacher, and to the active private Christian.

REV. WM. PARKINSON, New-York.

A. MACLAY, do.

S. H. CONE, do.

JONATHAN GOING, D. D. do.

CHAS. G. SOMMERS, do.

D. DUNBAR, do.

J. H. BROWN, do.

L. R. WILLIAMS, do.

L. HOWARD, Brooklyn, do.

C. P. CROSSY, do.

J. MIDDLETON, New-York, do.

W. G. MILLER, do.

G. BENEDICT, do.

D. BERNARD, do.

J. C. MURPHY, do.

J. L. BURROWS, do.

J. CHAPLIN, D. D., Rowley, Ms. do.

E. B. SMITH, Theo. Prof. N. Hampton, N. H. do.

J. COOKSON, Middletown, Ct. do.

R. H. NEALE, N. Haven, do.

E. KINGSFORD, Utica, N. Y. do.

J. B. TAYLOR, Richmond, Va. do.

R. B. C. HOWELL, Nashville, Tenn. do.

A. M. BEEBEE, Esq. Editor of N. Y. Baptist Register.

Believing that a publication which shall be devoted to the dissemination of knowledge on the several topics specified in the above Prospectus, will both interest and profit the Christian community; and that it may awaken more sympathy, and excite to more earnest prayer and effort in behalf of the dispersed and neglected descendants of Israel, and thus hasten the time when they shall be gathered into the fold of the great Shepherd—we cheerfully express our approbation of the general plan and design of the one proposed above, and hope it will receive the encouragement it shall merit.

EPISCOPALIAN CLERGY.

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THOMAS BREINTNALL, Rector of Zion Church.

F. L. HAWKS, D. D. Rector of St. Stephen's.

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The undersigned approve of the plan of the "Jewish Intelligencer," as exhibited in the above Prospectus; and should it be faithfully executed, it will deserve the patronage of the Christian public. They know nothing personally of Mr. Frey, but judging solely from his literary reputation, they are of the opinion that the proposed work will be ably and judiciously conducted.

Nashville University, Dec. 9th, 1835.

PHILIP LINDSEY, D. D. Pres't

A. LITTON, A. M.

A. STEPHENS, A. M. } Prof.

L. J. HALSEY, A. M. }

Ed. Editors of religious papers, who will give this Prospectus one or two insertions, and forward a copy of their paper to the Editor, shall receive two copies of the work.

Persons willing to act as Agents to procure Subscribers to this Prospectus and sell a popular work, will be liberally rewarded. Application made to the Editor, Brooklyn, will be attended to. None need to apply but such as come well recommended.

For the Telegraph.

THOUGHTS ON FAMILY WORSHIP.

MR. EDITOR,

In a late paper, I had the pleasure of offering to your readers, through your courtesy, some reflections on family worship, designed to show that it is both a duty and a privilege, by considerations drawn from scripture example and precept, and from the fitness of the thing itself. Allow me to present, in proof of the position assumed, some further considerations, connected with the utility of the practice.

It appears to me, that family worship, if regularly and properly attended to, is calculated to produce highly beneficial results. Even aside from the blessings which may be anticipated in answer to the petitions that are thus offered to God,—if offered in faith,—the practice is adapted to secure many important advantages, both to those families in which it is observed, and through them, to others. A few of these advantages, I shall briefly notice.

It cannot be doubted, that the regular and systematic worship of God in a family is calculated to exert a highly beneficial influence upon the children and domestics of that family. It will be likely to induce in them a habit of devotional feeling, far more effectually than this can be done by other means, or at a later period in life.

The child who is permitted to witness the fervent supplications of a beloved parent, offered up with strong crying and tears to Him who alone is able to save, will catch at a very tender age something of the spirit of that prayer; and by the daily recurrence of the same moving scene, the impression which was at first imperfect and feeble, will be deeply and indelibly fixed upon his heart, and prove in his subsequent exposures to temptation, a very powerful restraint. He will be likely to obtain, at an early age, enlarged and correct views of the being and perfections of God, of his holiness, justice, goodness, and truth,—and if the exercise be judiciously adapted to the capacities of the younger members of the family, of the way of salvation, through faith in the suffering Messiah. He will imbibe virtuous principles, and contract virtuous habits, from his very infancy,—the period of life, of all others, at which the heart is most susceptible, and when impressions are made with the most ineffaceable power. He will learn to reverence the Bible, as the book of God,—to regard it as the great moral directory and guide of fallen man, able to make them wise unto salvation; and to feel his obligations to conform his conduct to its holy requirements. Nor will it be found an easy matter, in after life, when he shall go out from the paternal roof, and mingle perhaps with unprincipled and wicked men, who would fain entice him away from the peaceful paths of virtue,—to shake his faith in his father's God, or to destroy his undoubting confidence in the Bible that his mother loved. Even should he be involved for a season in the bewildering mazes of skepticism, and wander far from God and from happiness,—the hope may yet be cherished, that in some favored hour, the memory of the family altar by which he knelt in childhood, and which like a blessed spell has ever been upon his soul, shall awake, with a power not to be resisted, and prove the means of his recovery out of the snare of the devil, by whom he was led captive at his will.

Besides this happy moral influence of family worship upon children, as individuals, it will tend powerfully to secure harmony of feeling and mutual good will among them; to form them to systematic and orderly habits; and to promote a suitable respect and subordination to parental authority. It will be found, in fact, if properly conducted, the right aim of family government,—possessing a power to subdue the turbulent and refractory, even in those obstinate cases where persuasions, threats, and chastisement would be alike unavailing. If such be the beneficial effects upon children, of the daily and regular observance of family worship,—what Christian parent, who loves his offspring, can feel himself excusable in neglecting to promote their welfare, by the use of an instrumentality so efficient and powerful?

The utility of family worship might be further argued, from the fact, that there seems to be a sort of affinity between the faithful observance of this duty, and a high degree of watchfulness, circumspection, and Christian fidelity in other matters. To whom do we look, for decided and evident tokens of piety, if not to those who are punctual and conscientious in the discharge of this service? In whom else do we expect to find a larger measure of Christian gentleness and kindness, of blamelessness and purity of life, and of that conversation, becoming the gospel of Christ, which indicates deep spirituality, deadness to the world, and meekness for the inheritance of the glorified? Who, is it supposed, will cherish the deepest interest in the prosperity of the church, the salvation of sinners, and the advancement of the precious cause of Christ?—or who, on the other hand, will drive a bargain most craftily and skillfully, approach nearest the verge of honesty and yet escape the imputation of fraud, and evince by the general tenor of their conduct, that though they profess to have an unfeigned treasure in the heavens, they are far more strongly attached to the evanescent and corrupting possessions of earth? Even a child may mark the difference.

I will not say, that the observance of family worship lies at the foundation of all the other Christian duties; but I will venture the assertion, that the professor will find it extremely difficult to separate other Christian duties from this. He who, by erecting a family altar, has given a tacit pledge to every inmate of his household, that at stated hours of the day he will bow in their presence, and call upon the name of the Lord, acting the part of an intercessor in their behalf, as well as a suppliant in his own,—will find it necessary to be cautious and circumspect in his deportment and conduct, to guard his lips, and to watch over his heart with the utmost vigilance, lest the appointed seasons of worship should find him unprepared to engage in so hallowed a service. And farther,—he who is accustomed to ask God from day to day, to bless his family, to bless the church, and to bless impetent sinners around him, with spiritual blessings in Christ, cannot long satisfy his conscience, or persuade himself that his conduct is sufficiently evincive of sincerity in his prayers, without entering upon a course of strenuous action, adapted, through the divine blessing to secure the eternal interests of those for whom he prays. It is the man who has never reared an altar to the Lord in his house, or who has long neglected to offer the morning and evening sacrifice, that may be rationally expected to exhibit a similar remissness in regard to other duties. The different branches of practical religion are thus seen to exert a mutual influence upon each other. Faithfulness in the exercise of one, tends to secure it in relation to the rest; and negligence of one, on the other

hand, throws the reins at once upon the neck of universal indulgence.

Nor should it be overlooked, that the practice of the duty in question is calculated to exert an indirect, but very powerful and salutary influence upon society in general. It follows, of course, that whatever tends to make men more decided and exemplary Christians, and to bring the rising generation more fully under the control of Christian principle,—must have a conservative bearing upon society at large, proportioned to the number and influence of those specially acted upon. And reasoning upon this principle, from points already established we are authorized to draw the conclusion, that the prevalence among Christians of a conscientious, regular, and faithful attendance upon family worship, would be highly promotive of order, good morals, and religion in general. And facts justify the conclusion.

We have seen that family worship was anciently practised, and honored with particular tokens of the divine approbation; that it is perfectly reasonable and proper that we, in like manner, should acknowledge past favors with thankfulness, and humbly ask for future blessings; and that the custom of doing so, aside from the assured expectation that every prayer offered in faith will bring back its answer of peace, is calculated to promote the comfort, to heighten the piety, and advance the best interests, both of parents and children, and finally of those within the sphere of their personal influence. Yet in the face of all these reasons why this duty should be done, it is possible that some professed Christian who reads these remarks, may be inclined, on the ground of some plausible, but unreal objection, to hold himself excusable in its omission. Lest this should be the case, let me notice some of the objections not unfrequently urged.

Objection 1st. "Want of time." But can it be that a Christian offers it?—that one whose understanding has been enlightened by the spirit of truth, and who is aware of the comparative insignificance of earthly pursuits, should be reluctant to redeem from them thirty minutes per day, to be devoted to the soul's momentous interests? What! not thirty minutes for the religious instruction of your children, who must die—you know not how soon, and who must live forever! Not thirty minutes for communion with God, and Christ,—for the service of him who devoted thirty years to painful and assiduous labors for your benefit? It is not the plea of a Christian. None but a confirmed and determined worldling, could urge it without a blush. If there were any disposition to worship God, the time might easily be gained by a trifling increase of diligence from the hours of business; or it might be deducted from those of sleep. But, in fact, no time is lost by this service. For the habits of method and punctuality in other matters, which is contracted by a regular attendance upon family prayer, at a fixed and certain hour, is more than equivalent for the few minutes thus appropriated.

Objection 2nd. "Want of ability." This is far more likely to be found reasonable than the other. Cases unquestionably may exist, of Christians who do not possess the requisite talents to lead in family devotion; and if the objector can show that he belongs to these, he ought most certainly to be excused. But before any presume to avail themselves of the supposed indulgence, let them inquire, definitely and exactly, what amount of talent is requisite, in order to pray. In making the estimate, it should be remembered that God does not require us to come before him with a fine display of eloquent words. The object is not to play the orator, but simply and honestly to confess our sins, to acknowledge his goodness, and to implore his grace. The only qualification necessary to pray acceptably, is an humble, penitent and grateful heart; and in addition to this, nothing more is necessary to enable us to pray vocally, and in the presence of others, than the power of expressing our feelings, thoughts, and desires, in intelligible words. No man, therefore, who is possessed of reason and speech, can with propriety plead the want of ability as a reason for neglecting family worship.

But some may perhaps imagine, that although God has given them the necessary talent to perform this service, and although no possible objection can exist for want of time, yet they are excusable, on account of something peculiarly trying in their domestic circumstances. An unconverted wife, a profligate, undutiful, and scoffing son, or the occasional presence, perhaps of a skeptical relative, or friend, may seem to them a sufficient pretext for the total neglect, or at least the temporary suspension of family worship. In relation to all cases of this kind, it is enough to say, that the Christian ought to entertain a far higher regard for the authority of God than for the sinful prejudices of men; and to go decidedly and unhesitatingly forward in the discharge of duty, however painful and embarrassing it may be to his own feelings, and however it may tend, (as he is apprehensive,) to sink him in the estimation of others. But this will ordinarily be found a mistake. Faithfulness and decision, instead of subjecting him to their contempt, will be almost certain to secure their respect for him, as a man of consistency, firmness, and established principle. Let him act, then, with a determined purpose,—while he exhibits

all the meekness and gentleness of the Christian character,—to be at the same time the master of his own house; and to employ the authority which God and man have alike accorded to him there, in such a manner as to secure the approval of his own conscience.

But I must hasten to conclude. I will only express the hope that such of my Christian readers as are accustomed to bow with their families before the Lord from day to day, will persevere; and that professors who have hitherto disregarded this duty, will not dismiss the subject from their thoughts, without first inquiring, in the sweet retirement of the closet, upon their knees, and with the infallible word spread out before them—"Lord, what wilt thou have me to do?" M. R.

IMMORTALITY OF THE SOUL.

But the full revelation and proof of the doctrine of a future state were reserved to grace the mission of him who, in his own person, is "the way, the truth, and the life." We do not, indeed, conceive these to have been the chief specific design of his advent; though it is a part of the glory of that design that it includes them:—"he hath brought life and immortality to light by the gospel." If he found them problems, he left them axioms; promoted them to the rank of postulates in his system of truth; made them the basis of the whole Christian fabric. Heathen philosophy halted at the grave; ancient revelation accompanied its disciples a little beyond, conducting them into Sheol, Hades, the unknown state: christianity comes to our aid in the very moment of desertion, stands to receive us at the very place of parting with every other religion, graciously approaches and offers its guidance up to the throne of God. If, prior to the coming of Christ, the doctrine of immortality was undefined and unsubstantial; if, like the spectral phantom of Eliphaz, the believer could only say of it, "It passed before my face; it stood still; but I could not discern the form thereof;" he may be said to have embodied the truth, to have fashioned and impersonated it in his own glorious body. Having rolled away the stone from the sepulchre of human hope, he invites us to look in; and instead of the dust, and darkness, and loathsomeness proper to the grave, we behold the "linen clothes lying by themselves"—the apparel of the prison-house, vacated and left—and angels in white, sitting to re-assure our hope, and point us to the skies.

RESURRECTION OF THE BODY.—But

our Lord did not limit his proof of a resurrection to words; he proceeded to demonstrate the truth by an appeal to our senses. On one occasion, he released an individual whom death had just made his prisoner. On another occasion, he met the king of terrors at the gate of a city, conveying a victim to the grave; and he arrested his march, and reclaimed the prey. And on a third time, he brought Lazarus forth from the grave, who had been dead four days. On that occasion, he had intentionally delayed to interfere, that the process of decomposition might commence; he had given to death every possible advantage; he had voluntarily kept away, till death should be in full possession, till the monster had not merely seized his victim, but had retired with him into the gloomy dominions of the grave, till he had there closed and barred up the entrance, and fortified himself, as in a strong hold, which none should dare to assail, and where he might reign secure.—But Jesus summoned the citadel of death, broke open the enclosure of the grave, and with a voice which compelled submission, demanded, and restored to life, his deceased friend.—Great Teacher.

JUVENILE REFORMER, and Sabbath School Instructor.—This is the title of a small weekly paper published in Portland, Me. edited by Daniel C. Colsworthy—price, \$1 per annum. This paper is worth, to human welfare, a thousand times its weight in gold. Mr. Colsworthy possesses the two indispensably important requisites to his station, a clear head, and a sound heart. His moral courage is rare. This little sheet will do more to purify and elevate human society, than a score of professedly religious papers that might be named, that possess two or three times its physical dimensions. To all parents who wish to buy health and salvation for their children so far as these can be obtained from a newspaper, we urgently recommend this little, great work.—Something of its object may be learned from the following extract.

OUR OBJECT.—It is our purpose strenuously to oppose immorality and vice, in whatever shape it may appear. By pursuing this course we shall excite the displeasure of not a few, who will threaten us severely, if they do not carry them to execution. But shall this deter us?—When duty calls, shall interest blind us?—Shall sordid mammon muffle the press?—or even poverty or death discourage or appal us? With our eyes raised to high Heaven, we solemnly declare, Never!—The purpose is fixed—the signet is stamped—and we are prepared for the consequences.

We would not for our right hand give unnecessary pain, or knowingly injure a fellow creature. If we strike at the root of an evil, it is to purify the branches that it may produce healthful fruit. If one gash is not sufficiently deep, another and another shall be given till the desired effect is produced. If our heart deceives us not, we earnestly desire to see our city purified from every stain—to see the mire and filth of pollution washed away—and we, in our humble way, have undertaken the disagreeable task.—Certainly it is not a very pleasant duty—but it is an honorable one—a duty which God himself enjoins. Nor can this work be performed in a single day or a year.—A life time of constant and arduous labor may not accomplish it. If our years are lengthened out to the common age of man, we have resolved to spend our whole time in breaking down the strong holds of Satan—and when our labors are finished, hundreds will rise up and take our place if not before. The eye of faith can see the work already accomplished—and glory to God for the vision. Our labors shall be felt and acknowledged—and the benevolence of our object shall be approved by those who now so strenuously oppose us. Before God, with shame and confusion, they must acknowledge their guilt, and mourn bitterly because they refused to hearken to the voice of truth and obey the mandates of wisdom. Our fervent prayer is, that they may repent ere it is too late, and an incensed Judge is ready to pronounce the awful word, Depart!

MARTYRS.—According to the calculations of some, about 200,000 Christian Protestants suffered death in seven years, under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva 36,000 were executed by the hangman; 150,000 by the Irish massacre, besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life or immured within the horrid walls of the Bastille or others of their Church or State Prisons. According to some the whole number of persons massacred since the rise of Papacy, including the space of 1400 years, amounts to 50,000,000.—Buck's Expositor.

MISSIONARY.

From the Baptist Missionary Magazine

SIAM.

EXTRACT OF A LETTER FROM MR. JONES.

Under date of March 23, 1835, Mr. J., speaking of his need of a greater supply of Siamese teachers, gives the following estimate of the

Siamese Population of Bangkok.

I am satisfied that the Siamese population of Bangkok has been greatly underrated. Mr. Tomlin's journal contained a census in which they were estimated at only 8,000, while Mr. Abel, who was under no temptation to exaggerate, estimates the priests alone at 10,000, and Mr. Hunter, who has spent several years there, reckons the same class at 20,000. There are about 100 wats, or monastic establishments, none of which contain less than 500. Estimating the incumbents of each at 150, which is certainly moderate, we have 15,000 priests. These cannot be equal to more than 1-3 of the whole male (Siamese) population, which would raise them to 45,000, and, adding females, to 80 or 90 thousands. Leaving out of view, however, all females, (as few of them can read,) what tracts we have, will not amount to a supply of 1-10th of Bangkok alone with a single tract. It is doing nothing for the country!

The following extracts from more recent communications give the latest information we have received from the Siam Mission.

Singapore, May 4. Last evening we were allowed an interview with the Rev. Mr. Wuriz, a German missionary, who with his wife has come here for the purpose of entering Borneo, and establishing a mission there. They are sustained by and under the direction of a single church in England. The Dutch East India authorities resist the introduction of Christianity into any of the territories under their jurisdiction. The New Testament is translated into Javanese by Mr. Bruckner, a very worthy missionary, and was printed at Serampore while I was there, in Jan. 1831. On their arrival in Java, they were most of them seized, and locked up in the government Godwins, where they still remain. Thus reproach is heaped upon the truth, and the hearts of God's children grieved. But God knows it—and knows how to turn even such events into blessings to his church, and confusion to her foes.—Matt. to xvi. 16, goes to press to-day. This gospel of Matt. is likely to make more than 130 8vo. pp. The type and character are so peculiar, that the average amount of matter in a single page is less than 10 verses. This circumstance renders the publication expensive. It cannot be finished much before the middle of June.